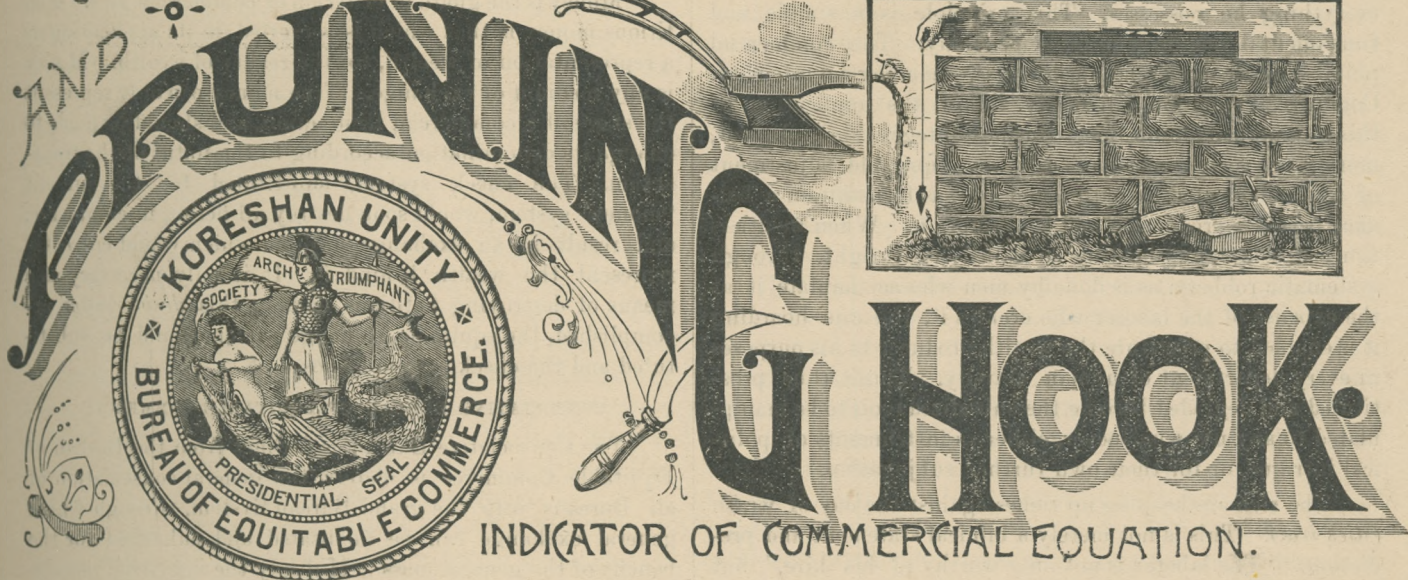


THE PLOWSHARE



Vol. II. No. 3.

CHICAGO, ILL., AUGUST 4, 1894.

\$1.00 per Year.

THE PLOWSHARE AND PRUNING HOOK is issued every Saturday by the Guiding Star Publishing House, Washington Heights, Chicago, Ill. Subscription rates payable in advance, \$1.00 per year; six months, 50 cents; three months, 25 cents. Sample copy free. Discount to clubs. Send us the names of those who would be interested in the views herein expressed, and we will mail to each a sample copy, which will be an invitation to subscribe. The date on the wrapper denotes when subscription expires. If same is not renewed, your name will be dropped from the list unless otherwise notified. Remit subscription by money order, bank draft, or express order, made payable to the GUIDING STAR PUBLISHING HOUSE, Washington Heights, Chicago, Ill.

If you wish the destruction of monopoly and the competitive system, and desire the plumb-line of integrity applied to human relations, subscribe for the most radical reform paper published on this continent.

THE UNCOMPROMISING CHAMPION OF RIGHTEOUSNESS.

Make all MONEY ORDERS PAYABLE at CHICAGO, ILL.

ENTERED AT THE CHICAGO POST-OFFICE AS SECOND CLASS MATTER.

KORESH, - - - FOUNDER AND EDITOR.

"Thrice is he arm'd, that hath his quarrel just;
And he but naked, though lock'd up in steel,
Whose conscience with injustice is corrupted."

UNDER THE AUSPICES OF VICTORIA GRATIA.

Purposes, Aims, and Methods of Commercial Equation.

[CONTINUED FROM VOL. II. No. 4.]

The Bureau of Equitable Commerce is a creation of the Koreshan Unity. It has its inauguration in the principle that the commercial impulse is the central one of creation and perpetuation in every domain and activity of life, and that a correction of commercial abuses will insure a succession of reformatations till the entire catalogue of immoralities and deviations from social rectitude will have been relegated to oblivion. The Bureau has for a universal end the amelioration of society from the degradation in which, through ignorance of the laws of organic life, it finds itself overwhelmed. It aims to accomplish this purpose through the inauguration of a universal industrial system by which employment will be provided upon the most economical basis of use, in its equitable performance. Men, women, and children will not only be employed through the development and progress of our system, but they will also be rewarded with remunerative present returns for service while they share

in the surplus earnings, and become equitable owners in the wealth of the general industrial and economic unity.

PATRONS OF COMMERCIAL EQUATION.

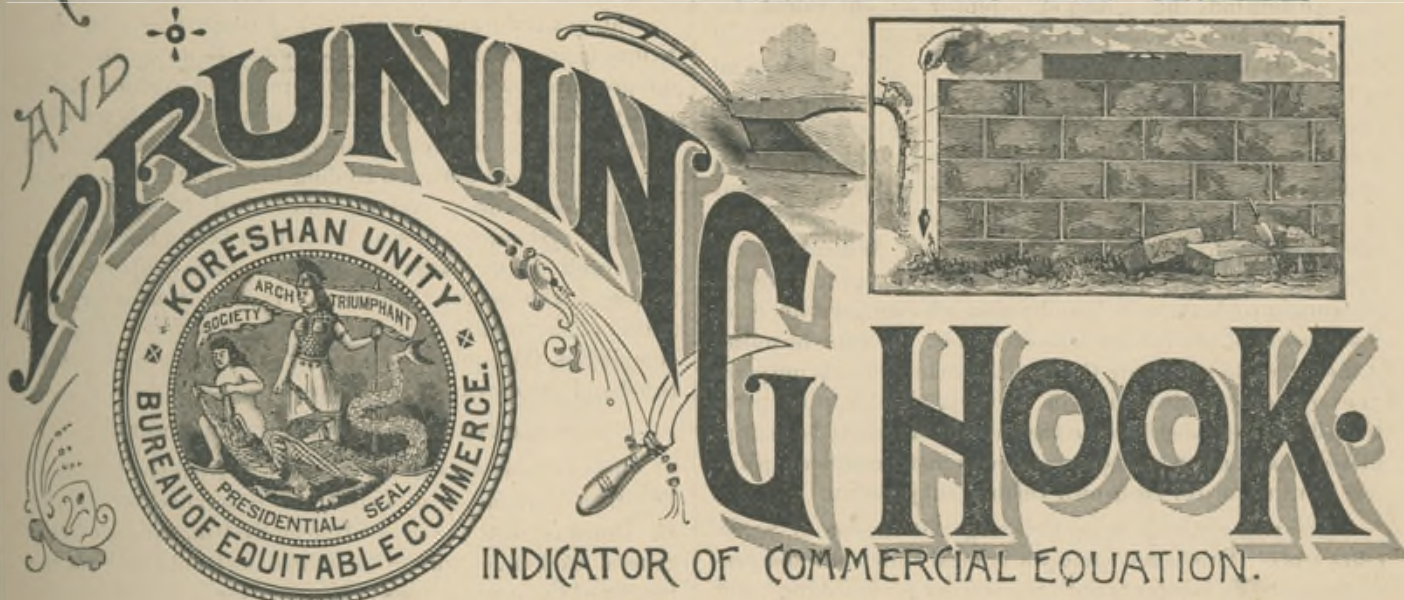
The Bureau is organizing the Patrons of Commercial Equation. Its ultimate purpose is to thoroughly organize the Patrons of the Bureau System into a national unity, creating active clubs in what are now Assembly districts of the various states and territories in the Union. The specific work of the clubs will be to institute a representation by delegation to more aggregate bodies of the Order of Patrons, to institute a school of active conventional work, to culture the mind of the young and the old in parliamentary usage, while, at the same time, the members of the body are growing into an organic national unity. One of the central and fundamental principles of the Bureau of Equitable Commerce is the destruction of fictitious money. It is maintained that the inauguration of a system for the equitable distribution of the products of nature and industry can be more easily effected without than with what is now called money, — a very poor medium of exchange. We hold that the various channels for the distribution of the essentials of life belong to the people and should be owned by them. Railroads, telegraph and telephone systems belong to the people. The postal system also belongs, not to what is now denominated the Government (which is simply a usurpation), but to a government of the people. To the people belongs the universal right to life, liberty, and the pursuit of happiness, and they should dictate their terms for the acquisition of that by which happiness is secured.

The Bureau will push the work of organizing into every state and county of the United States, and thence into the entire world, locating Bureaus wherever it can awaken an interest in the work. If a vitiated and perverted Christian system cannot relieve the sufferings of degradation, we will see what an equitable commercial system can accomplish for the world.

THE PLUMB-LINE OF COMMERCIAL EQUATION.

In the construction of an edifice, we suspend the plumb-line and adjust the level. The line indicates the perpendicular. The commercial plumb-line is the law of equitable exchange. Applied justice in the processes of exchange must be *use for use*, equitably related. Such is the only law

THE PLOWSHARE



Vol. II, No. 3.

CHICAGO, ILL., AUGUST 4, 1894.

\$1.00 per Year.

THE PLOWSHARE AND PRUNING HOOK is issued every Saturday by the Guiding Star Publishing House, Washington Heights, Chicago, Ill. Subscription rates payable in advance, \$1.00 per year; six months, 50 cents; three months, 25 cents. Sample copy free. Discount to clubs. Send us the names of those who would be interested in the views herein expressed, and we will mail to each a sample copy, which will be an invitation to subscribe. The date on the wrapper denotes when subscription expires. If same is not renewed, your name will be dropped from the list unless otherwise notified. Remit subscription by money order, bank draft, or express order, made payable to the GUIDING STAR PUBLISHING HOUSE, Washington Heights, Chicago, Ill.

If you wish the destruction of monopoly and the competitive system, and desire the plumb-line of integrity applied to human relations, subscribe for the most radical reform paper published on this continent.

THE UNCOMPROMISING CHAMPION OF RIGHTEOUSNESS.

Make all MONEY ORDERS PAYABLE at CHICAGO, ILL.

ENTERED AT THE CHICAGO POST-OFFICE AS SECOND CLASS MATTER.

KORESH, - - - FOUNDER AND EDITOR.

"Thrice is he arm'd, that hath his quarrel just;
And he but naked, though lock'd up in steel,
Whose conscience with injustice is corrupted."

UNDER THE AUSPICES OF VICTORIA GRATIA.

Purposes, Aims, and Methods of Commercial Equation.

[CONTINUED FROM VOL. II, No. 4.]

The Bureau of Equitable Commerce is a creation of the Koreschan Unity. It has its inauguration in the principle that the commercial impulse is the central one of creation and perpetuation in every domain and activity of life, and that a correction of commercial abuses will insure a succession of reformatations till the entire catalogue of immoralities and deviations from social rectitude will have been relegated to oblivion. The Bureau has for a universal end the amelioration of society from the degradation in which, through ignorance of the laws of organic life, it finds itself overwhelmed. It aims to accomplish this purpose through the inauguration of a universal industrial system by which employment will be provided upon the most economical basis of use, in its equitable performance. Men, women, and children will not only be employed through the development and progress of our system, but they will also be rewarded with remunerative present returns for service while they share

in the surplus earnings, and become equitable owners in the wealth of the general industrial and economic unity.

PATRONS OF COMMERCIAL EQUATION.

The Bureau is organizing the Patrons of Commercial Equation. Its ultimate purpose is to thoroughly organize the Patrons of the Bureau System into a national unity, creating active clubs in what are now Assembly districts of the various states and territories in the Union. The specific work of the clubs will be to institute a representation by delegation to more aggregate bodies of the Order of Patrons, to institute a school of active conventional work, to culture the mind of the young and the old in parliamentary usage, while, at the same time, the members of the body are growing into an organic national unity. One of the central and fundamental principles of the Bureau of Equitable Commerce is the destruction of fictitious money. It is maintained that the inauguration of a system for the equitable distribution of the products of nature and industry can be more easily effected without than with what is now called money.—a very poor medium of exchange. We hold that the various channels for the distribution of the essentials of life belong to the people and should be owned by them. Railroads, telegraph and telephone systems belong to the people. The postal system also belongs, not to what is now denominated the Government (which is simply a usurpation), but to a government of the people. To the people belongs the universal right to life, liberty, and the pursuit of happiness, and they should dictate their terms for the acquisition of that by which happiness is secured.

The Bureau will push the work of organizing into every state and county of the United States, and thence into the entire world, locating Bureaus wherever it can awaken an interest in the work. If a vitiated and perverted Christian system cannot relieve the sufferings of degradation, we will see what an equitable commercial system can accomplish for the world.

THE PLUMB-LINE OF COMMERCIAL EQUATION.

In the construction of an edifice, we suspend the plumb-line and adjust the level. The line indicates the perpendicular. The commercial plumb-line is the law of equitable exchange. Applied justice in the processes of exchange must be use for use, equitably related. Such is the only law

of balance or justice. If a man gains two dollars for one, another man has lost what the one has gained over and above that for which he has rendered an equivalent. The law of balance demands that a man shall render an equivalent for everything he possesses. This principle is a simple and fundamental one in equitable economy. The commercial plumb-line is commercial uprightness,—commercial integrity. Commercial equation will surely follow the application of this commercial plumb-line. Business integrity, not religious, moral, or social, means such an equitable adjustment of wealth—created by nature and art—as to maintain a balance between production and consumption. When wealth is usurped, seized, and held by so called legal right, through systematic robbery, as is done by men who accumulate it at the expense of the laborer who creates it, the one hoarding it is enabled to prostitute the wealth producer to his purposes in every department of human activity. Those thus prostituted and degraded become the subsidized tools to be manipulated to any use whatsoever, either as instruments of political intrigue, or for their own further subjugation.

The rich are heaping up riches against the day of wrath (*dies iræ*). This is not merely a biblical statement and prediction. "The laborer is not only worthy of his hire," but he will ultimately possess it; if not by the orderly plan of unrestricted justice, then by violence; for justice will ultimately be meted. The common humanity is being rapidly educated up to a knowledge of its right to its claim upon what it creates as accumulated wealth, and to its political or national prerogatives in the exercise of its authority to distribute and equalize that wealth according to the dictates of a universal wisdom, and for the universal good of the race.

Liberty, not compulsion, is the watchword of true progress. The Patrons of Commercial Equation do not, nor ever shall, by any process of boycotting, compel any man to enter into the unity. The only inducements offered are the interests of those associating themselves with the movement. We utterly condemn that prostitution of liberty through which a combination of men constituting an organized rabble, under the sanction of a derelict Government, interferes with the single and independent citizen in the prosecution of his individual purpose and right. Men are allowed to form combinations called labor unions, and are permitted without molestation to interfere with the rights of individual citizens under the very eyes and sanction of a Government instituted for the protection of its "subjects." Such things are allowed because each political party hopes to secure or perpetuate its tenure by currying favor with these unions and combinations. The wage system is an abomination. It does not therefore enter as a factor into the economics of the Bureau of Equitable Commerce. The man, woman, or child performing uses for the economy will become an equitable sharer in the accumulations of the Bureau.

Every person at the age of seven should be self-sustaining. While every child should pass through all grades of culture essential to its relations to a refined society, it may accomplish this in a system of scholastic application wherein the school system, or the system of education, pertains to the practical utilities of life. We may cite, as an illustration, the practical utility of book-keeping. Practical, not theoretical accountancy, is the thing demanded. Every person studying book-keeping, or the principles of accountancy, should do so in the relationship of a practical utilitarian. Its study and its practical use should progress together. The universal industrial school system is the only correct plan of economical education. Nearly every school department could be made a practical means of common use or service. We shall progress with the organization of Bureaus in every city and town in the country, creating a Consociative Bureau of Equitable Commerce of the general Bureau System.

All trade or exchange of manufactures and products of every kind will be accomplished through the Consociation.

MONEY, FALSE OR FICTITIOUS, AND TRUE.

Money is the guard or criterion of commercial uses. Fictitious money is that which is perverted, in its application as a representation of wealth, to the reality of wealth. Money is any medium of exchange. True money can only represent the stage of a commercial transaction, and should be made to change its denomination according to the status of the transaction. The check system, substituted for the present "money" system, would soon destroy all fiction in commerce, and result in an exchange medium which would correctly represent the wealth behind it. It is only necessary as a means of destroying fictitious money; this *desideratum* accomplished, the equitable exchange system could be substituted and the check system disposed of.

CONSOCIATIVE BUREAU OF EQUITABLE COMMERCE.

The Consociative Bureau as distinct from the Bureau of Equitable Commerce is merely the general consociation of all Bureaus into the grand Bureau System, through which general exchange can be facilitated and enhanced for the benefit of the general mass. Multiply the industrial population and increase the economy of use by the invention and use of labor-saving machines, and through these means insure the maximum recreation. The people cry for more labor when they require rest; they clamor for increased legislation when the laws are so replete with technicalities against the people that they must sustain a horde of lawyers whose only interest in legal rights is to sweat blood money from their dupes into their own coffers. Let us have rest, and full returns for every performance of use.

Take the Government from the Hand of Monopoly.

The people of America have one great lesson to learn. They are so completely manipulated by the great political rings that they submit themselves to be led to the polls precisely as a bull is led by a ring in the nose, and they have no more voice in the administration of government than as if they were not allowed to vote. Freedom to vote does not constitute the voice of government. To vote for men chosen by political rings to carry out the program of monopolists does not comprise representation. The people are not represented in the Congress of the United States. They have fastened upon themselves a prodigious fraud called the national banking system, that for thirty years has robbed them of the products of their labor, through gigantic piracy, and then they wonder what makes the hard times in the midst of superabundance. Will the people open their eyes and learn the lesson of their rights? Represent yourselves; enact laws for your own benefit; wipe out monopoly by virtuous legislation; relegate the present system of plunder to the oblivion which it justly merits: this is our advice to the people.

Do not waste time, energy, and wealth through the unlawful methods which accompany strikes. Organize into working, disciplined, and regulated effort, and hurl the force of a great industrial phalanx against the wall of piratical monopoly.

Destroy the money power! Make demonetization and justice to the people the War Cry!

The pivot of the coming organic development is a simple unit of momentum, in which is involved freedom and direction of action. It is the first step in the inauguration of social order, and while it includes the laws of moral obligation, it may be instituted without regard to moral sentiment or an appeal to the moral faculty, and independently of the aid of moral force.

of balance or justice. If a man gains two dollars for one, another man has lost what the one has gained over and above that for which he has rendered an equivalent. The law of balance demands that a man shall render an equivalent for everything he possesses. This principle is a simple and fundamental one in equitable economy. The commercial plumb-line is commercial uprightness,—commercial integrity. Commercial equation will surely follow the application of this commercial plumb-line. Business integrity, not religious, moral, or social, means such an equitable adjustment of wealth—created by nature and art—as to maintain a balance between production and consumption. When wealth is usurped, seized, and held by so called legal right, through systematic robbery, as is done by men who accumulate it at the expense of the laborer who creates it, the one hoarding it is enabled to prostitute the wealth producer to his purposes in every department of human activity. Those thus prostituted and degraded become the subsidized tools to be manipulated to any use whatsoever, either as instruments of political intrigue, or for their own further subjugation.

The rich are heaping up riches against the day of wrath (*dies iræ*). This is not merely a biblical statement and prediction. "The laborer is not only worthy of his hire," but he will ultimately possess it; if not by the orderly plan of unrestricted justice, then by violence; for justice will ultimately be meted. The common humanity is being rapidly educated up to a knowledge of its right to its claim upon what it creates as accumulated wealth, and to its political or national prerogatives in the exercise of its authority to distribute and equalize that wealth according to the dictates of a universal wisdom, and for the universal good of the race.

Liberty, not compulsion, is the watchword of true progress. The Patrons of Commercial Equation do not, nor ever shall, by any process of boycotting, compel any man to enter into the unity. The only inducements offered are the interests of those associating themselves with the movement. We utterly condemn that prostitution of liberty through which a combination of men constituting an organized rabble, under the sanction of a derelict Government, interferes with the single and independent citizen in the prosecution of his individual purpose and right. Men are allowed to form combinations called labor unions, and are permitted without molestation to interfere with the rights of individual citizens under the very eyes and sanction of a Government instituted for the protection of its "subjects." Such things are allowed because each political party hopes to secure or perpetuate its tenure by currying favor with these unions and combinations. The wage system is an abomination. It does not therefore enter as a factor into the economics of the Bureau of Equitable Commerce. The man, woman, or child performing uses for the economy will become an equitable sharer in the accumulations of the Bureau.

Every person at the age of seven should be self-sustaining. While every child should pass through all grades of culture essential to its relations to a refined society, it may accomplish this in a system of scholastic application wherein the school system, or the system of education, pertains to the practical utilities of life. We may cite, as an illustration, the practical utility of book-keeping. Practical, not theoretical accountancy, is the thing demanded. Every person studying book-keeping, or the principles of accountancy, should do so in the relationship of a practical utilitarian. Its study and its practical use should progress together. The universal industrial school system is the only correct plan of economical education. Nearly every school department could be made a practical means of common use or service. We shall progress with the organization of Bureaus in every city and town in the country, creating a Consociative Bureau of Equitable Commerce of the general Bureau System.

All trade or exchange of manufactures and products of every kind will be accomplished through the Consociation.

MONEY, FALSE OR FICTITIOUS, AND TRUE.

Money is the guard or criterion of commercial uses. Fictitious money is that which is perverted, in its application as a representation of wealth, to the reality of wealth. Money is any medium of exchange. True money can only represent the stage of a commercial transaction, and should be made to change its denomination according to the status of the transaction. The check system, substituted for the present "money" system, would soon destroy all fiction in commerce, and result in an exchange medium which would correctly represent the wealth behind it. It is only necessary as a means of destroying fictitious money; this *desideratum* accomplished, the equitable exchange system could be substituted and the check system disposed of.

CONSOCIATIVE BUREAU OF EQUITABLE COMMERCE.

The Consociative Bureau as distinct from the Bureau of Equitable Commerce is merely the general consociation of all Bureaus into the grand Bureau System, through which general exchange can be facilitated and enhanced for the benefit of the general mass. Multiply the industrial population and increase the economy of use by the invention and use of labor-saving machines, and through these means insure the maximum recreation. The people cry for more labor when they require rest; they clamor for increased legislation when the laws are so replete with technicalities against the people that they must sustain a horde of lawyers whose only interest in legal rights is to sweat blood money from their dupes into their own coffers. Let us have rest, and full returns for every performance of use.

Take the Government from the Hand of Monopoly.

The people of America have one great lesson to learn. They are so completely manipulated by the great political rings that they submit themselves to be led to the polls precisely as a bull is led by a ring in the nose, and they have no more voice in the administration of government than as if they were not allowed to vote. Freedom to vote does not constitute the voice of government. To vote for men chosen by political rings to carry out the program of monopolists does not comprise representation. The people are not represented in the Congress of the United States. They have fastened upon themselves a prodigious fraud called the national banking system, that for thirty years has robbed them of the products of their labor, through gigantic piracy, and then they wonder what makes the hard times in the midst of superabundance. Will the people open their eyes and learn the lesson of their rights? Represent yourselves; enact laws for your own benefit; wipe out monopoly by virtuous legislation; relegate the present system of plunder to the oblivion which it justly merits: this is our advice to the people.

Do not waste time, energy, and wealth through the unlawful methods which accompany strikes. Organize into working, disciplined, and regulated effort, and hurl the force of a great industrial phalanx against the wall of piratical monopoly.

Destroy the money power! Make demonetization and justice to the people the War Cry!

The pivot of the coming organic development is a simple unit of momentum, in which is involved freedom and direction of action. It is the first step in the inauguration of social order, and while it includes the laws of moral obligation, it may be instituted without regard to moral sentiment or an appeal to the moral faculty, and independently of the aid of moral force.

A. R. U. CONVENTION.

A meeting of the strike committees of the A. R. U. was held in Uhlich's hall, Thursday morning, August 2nd. The meeting numbered about two thousand. It was called to order by Mr. Griswold, and F. H. Donnelly was unanimously elected chairman. The first speaker was Dr. Cyrus R. Teed, who has lately returned from Denver, where he has been working in the interests of reform. In presenting the speaker, Mr. Donnelly said, "I take pleasure in introducing a man who has been in the reform movement for twenty-five years. Dr. Teed has just returned to Chicago from Denver, and I am in receipt of a letter from a friend in Denver saying that, in the few weeks Dr. Teed was there, he did more toward opening the eyes of the people to the causes of present social and industrial conditions, and setting them to thinking, than all the other advocates of reform have accomplished during the past ten years." Dr. Teed was enthusiastically received by the audience, and was frequently interrupted by applause. He said:—

"I did not come here to speak. I had a curiosity to meet that great man, Eugene V. Debs, to see another than myself whom the press of Chicago and the country has persistently vilified. The present condition is the result of burdens heaped upon the people through thirty years of political and monopolistic plunder. The present banking system is a fraud perpetrated by the Republican Party,—a scheme to rob the people and place the wealth of the country in the hands of the aristocrat.

"We have issued our bonds, through a political misrepresentation, to be non-taxable, at six per cent semi-annual interest, in gold; thus at compound interest. Those bonds were issued at fifty cents on the dollar, the purchaser depositing them with the Secretary of the Treasury as security for notes issued to the banks by the Government. The interest on the bonds at par, they being purchased at a discount of fifty per cent, amounts to about twelve per cent on the banker's investment. The banker does not issue the notes to the people, but to the borrower at ten per cent, and the borrower circulates them to the people. The banker makes his ten per cent. The borrower must make ten per cent in addition to the ten per cent paid to the bank. This is twenty per cent in addition to the twelve per cent paid by the Government. If a laboring man purchases one of these dollars from the borrower, he must pay in labor directly, or the products of labor indirectly, not only for the original dollar, but to the borrower the twenty per cent to be divided between the banker and the borrower.

"The interest paid in gold is paid by taxation; and as this does not come except through labor, which is the only capital, this is also drawn from the labor of the working classes. In addition to this thirty-two per cent which the worker pays in labor for his dollar, making the dollar cost him in labor one hundred and thirty-two cents, he purchases his dollar at the price fixed upon by the gold speculator, who, through its scarcity, has been able to corner it, making it difficult to obtain; and yet the people wonder why they are oppressed with burdens, in a country of superabundance.

"Mr. Pullman is said to have been a poor man when he began to build his Pullman cars. If he had conducted his business on the basis of co-operation, receiving his equitable proportion of the products of the use performed by the thousands in his employ, and distributed the balance equitably among his employees, those performing the uses of life receiving their just proportion of all the products of their labor, the present trouble never would

have arisen. If the money wasted and the time lost in idleness and in the destruction of property occasioned by this strike, had been devoted to the development of plants for the employment of labor, more rapid progress would have been made toward the final adjustment of capital and labor, the consummating conflict of which may be called the battle of Gog and Magog."

While the Doctor did not fully agree with all the methods and principles of the Populist Party, he advocated the development of a party, the vital principle of which should be the destruction of all money, and the obliteration of both the old parties, which had outlived their usefulness.

The next speaker was O. C. Sherman, a member of one of the committees. He said that the sentiment of the strikers was against declaring the strike off,—that the railroad business of the country was pretty well tied up, although here and there union men were "scabbing" their old jobs; and he was more bitter in his denunciation of this class than of the ordinary non-union "scab." He declared that a train-load of fruit reported by the papers to have come through from California was in reality one that had been standing for eight days at Kansas City, and which was finally ordered to be removed by the Mayor of the city. He expressed himself against the present form of strike, declaring in favor of more thorough organization, to be followed by one final strike at the ballot-box.

Mr. Hamilton spoke of the effort on the part of the other Chicago dailies to prevent the circulation of the *Times*, which has, throughout this contest, been the firm friend of labor. He bespoke the patronage of his fellow workmen for the only daily paper in Chicago which has correctly reported them in their struggle for justice.

A delegate from Pullman reported that union men were not returning to work as represented by the capitalist press.

The general sentiment of the meeting was in favor of accomplishing industrial reform at the ballot-box. The speakers from the ranks of the strikers, while not all in the accepted sense, educated, were remarkably intelligent, brainy men, capable of reasoning clearly upon present industrial problems, and reaching correct conclusions.

—Special Report to PLOWSHARE AND PRUNING HOOK.

Emancipate the Wage Slave.

Patrons of Commercial Equation should organize without delay in every part of the country. For information regarding plans of organization, send to the Guiding Star Publishing House, Washington Heights, Chicago, Ill. Patrons of Commercial Equation will affiliate with any and all organizations legally co-operating in the general determination to "drive the rascals out," through a revolution in public administration. Men and women everywhere must not only use the ballot and employ the means constitutionally provided, but they should be educated to use it properly. The time has come for political corruption to be relegated to oblivion. This cannot be done without the application of new methods of organic unity. There must obtain a closer bond of fellowship than is to be found in the impulses toward common political affiliations. Such a bond of unity is supplied in the proposed adoption of the principle of equitable distribution of the products of industry.

The millionaires and those in their pay have run the Government longer than is profitable to the people. Let the people, educated, disciplined, and directed, turn the rascals out and distribute the accumulated proceeds of labor.

A. R. U. CONVENTION.

A meeting of the strike committees of the A. R. U. was held in Uhlich's hall, Thursday morning, August 2nd. The meeting numbered about two thousand. It was called to order by Mr. Griswold, and F. H. Donnelly was unanimously elected chairman. The first speaker was Dr. Cyrus R. Teed, who has lately returned from Denver, where he has been working in the interests of reform. In presenting the speaker, Mr. Donnelly said, "I take pleasure in introducing a man who has been in the reform movement for twenty-five years. Dr. Teed has just returned to Chicago from Denver, and I am in receipt of a letter from a friend in Denver saying that, in the few weeks Dr. Teed was there, he did more toward opening the eyes of the people to the causes of present social and industrial conditions, and setting them to thinking, than all the other advocates of reform have accomplished during the past ten years." Dr. Teed was enthusiastically received by the audience, and was frequently interrupted by applause. He said:—

"I did not come here to speak. I had a curiosity to meet that great man, Eugene V. Debs, to see another than myself whom the press of Chicago and the country has persistently vilified. The present condition is the result of barons heaped upon the people through thirty years of political and monopolistic plunder. The present banking system is a fraud perpetrated by the Republican Party,—a scheme to rob the people and place the wealth of the country in the hands of the aristocrat.

"We have issued our bonds, through a political misrepresentation, to be non-taxable, at six per cent semi-annual interest, in gold; thus at compound interest. Those bonds were issued at fifty cents on the dollar, the purchaser depositing them with the Secretary of the Treasury as security for notes issued to the banks by the Government. The interest on the bonds at par, they being purchased at a discount of fifty per cent, amounts to about twelve per cent on the banker's investment. The banker does not issue the notes to the people, but to the borrower at ten per cent, and the borrower circulates them to the people. The banker makes his ten per cent. The borrower must make ten per cent in addition to the ten per cent paid to the bank. This is twenty per cent in addition to the twelve per cent paid by the Government. If a laboring man purchases one of these dollars from the borrower, he must pay in labor directly, or the products of labor indirectly, not only for the original dollar, but to the borrower the twenty per cent to be divided between the banker and the borrower.

"The interest paid in gold is paid by taxation; and as this does not come except through labor, which is the only capital, this is also drawn from the labor of the working classes. In addition to this thirty-two per cent which the worker pays in labor for his dollar, making the dollar cost him in labor one hundred and thirty-two cents, he purchases his dollar at the price fixed upon by the gold speculator, who, through its scarcity, has been able to corner it, making it difficult to obtain; and yet the people wonder why they are oppressed with burdens, in a country of superabundance.

"Mr. Pullman is said to have been a poor man when he began to build his Pullman cars. If he had conducted his business on the basis of co-operation, receiving his equitable proportion of the products of the use performed by the thousands in his employ, and distributed the balance equitably among his employees, those performing the uses of life receiving their just proportion of all the products of their labor, the present trouble never would

have arisen. If the money wasted and the time lost in idleness and in the destruction of property occasioned by this strike, had been devoted to the development of plants for the employment of labor, more rapid progress would have been made toward the final adjustment of capital and labor, the consummating conflict of which may be called the battle of Gog and Magog."

While the Doctor did not fully agree with all the methods and principles of the Populist Party, he advocated the development of a party, the vital principle of which should be the destruction of all money, and the obliteration of both the old parties, which had outlived their usefulness.

The next speaker was O. C. Sherman, a member of one of the committees. He said that the sentiment of the strikers was against declaring the strike off,—that the railroad business of the country was pretty well tied up, although here and there union men were "scabbing" their old jobs; and he was more bitter in his denunciation of this class than of the ordinary non-union "scab." He declared that a train-load of fruit reported by the papers to have come through from California was in reality one that had been standing for eight days at Kansas City, and which was finally ordered to be removed by the Mayor of the city. He expressed himself against the present form of strike, declaring in favor of more thorough organization, to be followed by one final strike at the ballot-box.

Mr. Hamilton spoke of the effort on the part of the other Chicago dailies to prevent the circulation of the *Times*, which has, throughout this contest, been the firm friend of labor. He bespoke the patronage of his fellow workmen for the only daily paper in Chicago which has correctly reported them in their struggle for justice.

A delegate from Pullman reported that union men were not returning to work as represented by the capitalist press.

The general sentiment of the meeting was in favor of accomplishing industrial reform at the ballot-box. The speakers from the ranks of the strikers, while not all in the accepted sense, educated, were remarkably intelligent, brainy men, capable of reasoning clearly upon present industrial problems, and reaching correct conclusions.

—Special Report to PLOWSHARE AND PRUNING HOOK.

Emancipate the Wage Slave.

Patrons of Commercial Equation should organize without delay in every part of the country. For information regarding plans of organization, send to the Guiding Star Publishing House, Washington Heights, Chicago, Ill. Patrons of Commercial Equation will affiliate with any and all organizations legally co-operating in the general determination to "drive the rascals out," through a revolution in public administration. Men and women everywhere must not only use the ballot and employ the means constitutionally provided, but they should be educated to use it properly. The time has come for political corruption to be relegated to oblivion. This cannot be done without the application of new methods of organic unity. There must obtain a closer bond of fellowship than is to be found in the impulses toward common political affiliations. Such a bond of unity is supplied in the proposed adoption of the principle of equitable distribution of the products of industry.

The millionaires and those in their pay have run the Government longer than is profitable to the people. Let the people, educated, disciplined, and directed, turn the rascals out and distribute the accumulated proceeds of labor.

HOW SHALL LABOR SECURE ITS RIGHTS?

Eugene V. Debs is reported as declaring that he is, on principle, opposed to strikes, that he will never again be identified with a strike, and that henceforth he will direct all his efforts toward educating workers to vote in the right way. This is a wise decision, proving the clear-sightedness and honesty of the man. The question of whether the great strike was wise has been discussed by labor leaders and economic writers; and the general decision seems to be that unless labor can be brought to act as a unit, no results which will place labor on a better footing are to be obtained through strike methods. A few labor leaders go a step higher, and declare that if labor can be brought to act as a unit, its proper course is not to demand a higher rate of wages, but to demand its rightful place as the dominant element of society. Among those advocating the latter course are President Gompers of the American Federation of Labor, and Editor Corbin of the *Union Pacific Employees' Magazine*. Eugene V. Debs evidently takes the same position, and it is the only right position, the point to be decided being, By what means is that demand to be made effective? Labor is the creator of all wealth, and as such should be the disposer of all wealth. At last the truth is being grasped by the labor leaders, that the wage system, even under the most favorable circumstances, is unjust, and that happiness can be secured to the worker only by the establishment of a better industrial system. To quote Mr. Corbin: "Is not the real object to be reached by labor in its struggle for a proper place in the world, the abolition of wages entirely, making itself its own master? Is there much difference in a man selling himself for ten hours each day, and the selling himself to another for the twenty-four hours of each day, for life? The wage-earner at present has but little prospect of finding any period of his life when he will not have to find some one to buy him for eight or ten hours of the day, which is about all the available energy or life he has to sell that can be utilized by another." This hits the nail pretty squarely on the head, and when workers can be made to clearly see this, and become educated as to the only effectual means of emancipation from their present slavery, they will intelligently organize upon correct lines, and the liberty of labor will be assured.

As to the wisdom of the A. R. U. strike, that would be decided for the great majority of questioners by its immediate success or failure in obtaining the results sought. But if it be the means of making clear to the great mass of workers that the strike is not the proper weapon for organized labor to wield, if it can be effectively used in an educational campaign as an illustration of the futility of strikes as at present conducted, who will dare to say that it has not been, in the best sense, a success? Through the great strike it has been made evident that no measure of relief can be expected by the toiling millions from the Government as at present constituted. The Interstate Commerce Law, favored by the people as a measure of protection against the greed and discriminations of the railroads, has never been used to enforce the least degree of restraint upon the avarice of the railroad corporations; but, on the contrary, is being construed in such a way as to oppress those to whom it was never intended (by the people) to apply. The great daily press, with but few exceptions, has consistently and maliciously misrepresented the striking workmen during this contest, endeavoring to make it appear that they were arrayed in open hostility to the Federal authority. It has been made patent that, in any contest between labor and capital, all the civil and military machinery of government is at the service of the corporations, against the workers.

The industrial revolution is being brought about as all great revolutions have been brought about. Existing conditions become unbearable to a large class of the people, and

a measure of relief is demanded. This refused, proceedings are instituted to compel its granting. Finally, the oppressed class realizes that the only way to secure immunity from abuses is to break the power which makes the abuses possible, and, at the same time, that the means necessary to compel relief are sufficient to accomplish revolution, and suddenly revolution becomes a fact.

There is only one way for labor to gain control of the Government and to operate it in its own behalf. It will be useless to organize a new political party, for as soon as politicians in the old parties realize that the new party is becoming a powerful factor in elections, they will go over to it, pledging themselves to its principles, and the new party, delighted at the accession to its ranks, will elect them to office under its banner, whereupon they will proceed to legislate as they have in the past—for corporate capital, against labor. How many office-holders heed the pledges made to their constituents before election? The atmosphere of our legislative halls is tainted. Even let a man go there with all honest intentions, after breathing its moral miasma he becomes corrupt. The only way for the people to secure their rights is to set aside the Government as at present administered. It has proved a failure. Reform parties reason falsely when they contend that if another class of men were elected to public office, all would be well. Even supposing honest men to be elected to every public office in the land, there would be no lasting improvement. Allowing the system which makes possible all the present abuses to remain operative, how long would it be till public affairs were again administered in the same corrupt way? No charges of corruption were brought against the men who filled the first offices under the American Constitution. The Government was very satisfactory to the people for some years, but abuses gradually crept in because the system made it possible for such abuses to creep in. What is needed is an entirely new system of government, the momentous question being, How are the people to inaugurate a new system? Shall they elect men to office under the present Government, intrusting their cause to them? We answer, No; a thousand times, no. Think of electing a man to an office for the purpose of abolishing the system by which that office exists! The very class who advocate this course, argue against the practicability of laboring men co-operating in an industry for the good of all, because of the selfishness of human nature. And yet they are expecting a godlike unselfishness of the man they would elect to office!

At present, a *Debs' Legal Defense Fund* is being raised by labor organizations to defray the expenses of Debs' trial. This trial is one of the outcomes of a strike which was put into operation for the purpose of aiding the Pullman employees. If the money necessary to carry on the strike, and that now necessary to conduct Debs' defense, had been put into an industry in which the Pullman workers could use their labor and skill to enrich themselves instead of Pullman, genuine aid would thereby have been extended to them, and a practical advancement have been secured to the cause of labor. Is there not some workman in Pullman capable of inventing a sleeping-car which will not infringe on Pullman's patent? In the ranks of the workers is all the ability necessary to the manufacture of cars, when once the industry is started. This is the only way for labor to become independent. Let labor organize for the purpose of establishing an industrial system through which a balance between wealth and labor may be brought about. As soon as several industrial groups are practically established, the system of equitable exchange between the groups may become operative, all exchange being conducted by means of labor checks, thus doing away with the necessity for so called money, and making labor the purchasing power. Let the groups agree to do business among themselves upon such a basis, and its advantage over the present method of conducting exchange

HOW SHALL LABOR SECURE ITS RIGHTS?

Eugene V. Debs is reported as declaring that he is, on principle, opposed to strikes, that he will never again be identified with a strike, and that henceforth he will direct all his efforts toward educating workers to vote in the right way. This is a wise decision, proving the clear-sightedness and honesty of the man. The question of whether the great strike was wise has been discussed by labor leaders and economic writers; and the general decision seems to be that unless labor can be brought to act as a unit, no results which will place labor on a better footing are to be obtained through strike methods. A few labor leaders go a step higher, and declare that if labor can be brought to act as a unit, its proper course is not to demand a higher rate of wages, but to demand its rightful place as the dominant element of society. Among those advocating the latter course are President Gompers of the American Federation of Labor, and Editor Corbin of the *Union Pacific Employees' Magazine*. Eugene V. Debs evidently takes the same position, and it is the only right position, the point to be decided being, By what means is that demand to be made effective? Labor is the creator of all wealth, and as such should be the disposer of all wealth. At last the truth is being grasped by the labor leaders, that the wage system, even under the most favorable circumstances, is unjust, and that happiness can be secured to the worker only by the establishment of a better industrial system. To quote Mr. Corbin: "Is not the real object to be reached by labor in its struggle for a proper place in the world, the abolition of wages entirely, making itself its own master? Is there much difference in a man selling himself for ten hours each day, and the selling himself to another for the twenty-four hours of each day, for life? The wage-earner at present has but little prospect of finding any period of his life when he will not have to find some one to buy him for eight or ten hours of the day, which is about all the available energy or life he has to sell that can be utilized by another." This hits the nail pretty squarely on the head, and when workers can be made to clearly see this, and become educated as to the only effectual means of emancipation from their present slavery, they will intelligently organize upon correct lines, and the liberty of labor will be assured.

As to the wisdom of the A. R. U. strike, that would be decided for the great majority of questioners by its immediate success or failure in obtaining the results sought. But if it be the means of making clear to the great mass of workers that the strike is not the proper weapon for organized labor to wield, if it can be effectively used in an educational campaign as an illustration of the futility of strikes as at present conducted, who will dare to say that it has not been, in the best sense, a success? Through the great strike it has been made evident that no measure of relief can be expected by the toiling millions from the Government as at present constituted. The Interstate Commerce Law, favored by the people as a measure of protection against the greed and discriminations of the railroads, has never been used to enforce the least degree of restraint upon the avarice of the railroad corporations; but, on the contrary, is being construed in such a way as to oppress those to whom it was never intended (by the people) to apply. The great daily press, with but few exceptions, has consistently and maliciously misrepresented the striking workmen during this contest, endeavoring to make it appear that they were arrayed in open hostility to the Federal authority. It has been made patent that, in any contest between labor and capital, all the civil and military machinery of government is at the service of the corporations, against the workers.

The industrial revolution is being brought about as all great revolutions have been brought about. Existing conditions become unbearable to a large class of the people, and

a measure of relief is demanded. This refused, proceedings are instituted to compel its granting. Finally, the oppressed class realizes that the only way to secure immunity from abuses is to break the power which makes the abuses possible, and, at the same time, that the means necessary to compel relief are sufficient to accomplish revolution, and suddenly revolution becomes a fact.

There is only one way for labor to gain control of the Government and to operate it in its own behalf. It will be useless to organize a new political party, for as soon as politicians in the old parties realize that the new party is becoming a powerful factor in elections, they will go over to it, pledging themselves to its principles, and the new party, delighted at the accession to its ranks, will elect them to office under its banner, whereupon they will proceed to legislate as they have in the past—for corporate capital, against labor. How many office-holders heed the pledges made to their constituents before election? The atmosphere of our legislative halls is tainted. Even let a man go there with all honest intentions, after breathing its moral miasma he becomes corrupt. The only way for the people to secure their rights is to set aside the Government as at present administered. It has proved a failure. Reform parties reason falsely when they contend that if another class of men were elected to public office, all would be well. Even supposing honest men to be elected to every public office in the land, there would be no lasting improvement. Allowing the system which makes possible all the present abuses to remain operative, how long would it be till public affairs were again administered in the same corrupt way? No charges of corruption were brought against the men who filled the first offices under the American Constitution. The Government was very satisfactory to the people for some years, but abuses gradually crept in because the system made it possible for such abuses to creep in. What is needed is an entirely new system of government, the momentous question being, How are the people to inaugurate a new system? Shall they elect men to office under the present Government, intrusting their cause to them? We answer, No; a thousand times, no. Think of electing a man to an office for the purpose of abolishing the system by which that office exists! The very class who advocate this course, argue against the practicability of laboring men co-operating in an industry for the good of all, because of the selfishness of human nature. And yet they are expecting a godlike unselfishness of the man they would elect to office!

At present, a *Debs' Legal Defense Fund* is being raised by labor organizations to defray the expenses of Debs' trial. This trial is one of the outcomes of a strike which was put into operation for the purpose of aiding the Pullman employees. If the money necessary to carry on the strike, and that now necessary to conduct Debs' defense, had been put into an industry in which the Pullman workers could use their labor and skill to enrich themselves instead of Pullman, genuine aid would thereby have been extended to them, and a practical advancement have been secured to the cause of labor. Is there not some workman in Pullman capable of inventing a sleeping-car which will not infringe on Pullman's patent? In the ranks of the workers is all the ability necessary to the manufacture of cars, when once the industry is started. This is the only way for labor to become independent. Let labor organize for the purpose of establishing an industrial system through which a balance between wealth and labor may be brought about. As soon as several industrial groups are practically established, the system of equitable exchange between the groups may become operative, all exchange being conducted by means of labor checks, thus doing away with the necessity for so called money, and making labor the purchasing power. Let the groups agree to do business among themselves upon such a basis, and its advantage over the present method of conducting exchange

becoming apparent, the system will extend rapidly. This industrial system will have its own form of government, as corporations and trusts have at present. There need be no conflict with the laws now in force, but as soon as the groups include a majority of the voters, it will be an easy thing to substitute the government of the industrial system for the present Government, which is a usurpation.

Practical co-operation is the only means by which labor can become independent. How many bitter lessons must labor have before it grasps this truth?—*Ella M. Castle.*

"Man's Extremity is God's Opportunity."

Without doubt Mr. George Pullman had a golden opportunity in his town of Pullman to show what could be done—by wisely expended capital—toward making honest labor a joy forever. With an industry established and in demand, with workshops ready and millions of money to back all this, he has evidently failed of his chance of making himself famous as the foremost philanthropist of the age, although it is not in evidence, as yet, that he has ever sought that position, except obliquely. Still he has quietly absorbed all the praise and benefit that have come from a short-sighted public for his so called beneficence as shown in his model town, and so leaves himself open to praise or censure for success or failure in the undertaking.

One can easily be led to picture "what might have been" in such an association, with a controlling mind at the head whose sole desire was to benefit his fellow creatures, add to the joys and lessen the sorrows of all around him. Such a head to such an establishment would never have been able to possess palatial residences in various parts of the world; but his workmen would have had better houses, better schools for their children; the town would have owned its water-works, its own gas plant, etc., with plenty of fine music from its own bands and choruses; all this would have been free to the citizens of that town, if—only if—the root of all evil, the love of money, had not cast its baleful shadow over all the earth (the little model town in particular) and, with the demon of competitiveness assisting, blinded the eye and steeled the heart against the true relations of employer and employed. I say steeled the heart and blinded the eye, because whoever works out the truth in the relation of labor and capital does so from an impulse from the center of wisdom itself; his eyes are open to divine truth, and his heart is softened to the distress of his fellow men; he is filled with the love of God and His humanity!

All the comforts of life, all the luxuries of fine air and pleasant surroundings, of foundries in the midst of parks, and rolling-mills surrounded by lovely gardens,—all these, I say, belong to the workmen as of an eternal right, for by their hands was it all created. Labor first, then the creation! Yet we are continually putting the cart before the horse, and fancying we can do nothing without the permission and assistance of this giant spectre, Capital! If the people could but once see, but once have their eyes open to the fact that this idea of capital is but a bugaboo to frighten them into humility and submission; if they could realize that their *own hands* have made the town of Pullman (and many another), they would see that by right of creation they must truly own this work of their hands; that Mr. Pullman has only an equal right with every one else to a living,—no right whatever to the extra millions he has gathered and stored away while his people suffered. These millions belong to the improvement of the working plant, to the improvement of the town, its schools, its streets, its dwellings, and to the increase of distribution all along the line. This would have been philanthropy. It would have been better even than that; it would have been Christian communism! The communism of the Lord Jesus Christ!

Let us hear what Abraham Lincoln had to say on this all-important subject of the relation of labor and capital. "It is assumed that labor is available only in connection with capital; that nobody labors unless somebody else owning capital somehow by the use of it induces him to labor. * * Labor is prior to and independent of capital. Capital is only the fruit of labor and could never have existed if labor had not existed. Labor is the superior of capital and deserves much the higher consideration." This is from President Lincoln's message to the second session of the Thirty-seventh Congress. The context shows a fear of the future of American labor when once controlled by the great monopolies to which the civil war gave birth. This condition, seen by the prophetic eye of the martyr, has come upon us. All avenues of work wherein a man could once apply his labor for his sustenance are closed in and held in possession by the few who are well named the Predatory Rich. These hedges must be broken, these bonds torn asunder before the inherent right of every man, woman, and child, to a wholesome living be established. This will be done. With more or less of turmoil and confusion, mayhap with the shedding of much innocent blood, for the statement that without the shedding of blood there can be no remission of sins is as true in the social-political life of a nation as in its spiritual life. That it approaches even this agony is shown by the demonstrations of the Federal Government in guarding every large city with its own army, beginning with Chicago and its Fort Sheridan, fifteen miles away. Let it come, if it must, but pray that it may be sharp and quick! For out of the debris and ashes of men's passions will arise a new kingdom of justice and equity for all the sorrowing children of men!—*Mary C. Mills.*

So Called Scientific Evolution.

"Evolution is continuous, *progressive* change, according to certain laws, by means of resident forces." *Prof. Jos. LeConte.*

In commenting upon the above in an article in "Times of Restitution," Mr. Clarence G. Cook says, "An acorn becomes an oak. How? By continuously and progressively changing, according to the law of its nature, and by a force inherent in it. It has within itself that which, when placed in the proper environment, compels it to become an oak."

If all the changes of the oak cycle were progressive, there would be some pertinence to the illustration as used in favor of the evolution of the present. There comes a time when the oak's development ceases to be progressive, its changes then becoming retrogressive. At some stage of its progressive evolution it involved other acorns whose evolutions continue the oak evolution, making other oak trees possible. Successive involutions are necessary to perpetuate the oak evolution, and "continuous, progressive change" does not and cannot exist; we find such to be the law of all evolutions. Progressive change is continuous for a time, longer or shorter according to the nature of that which is undergoing evolution; but there inevitably comes a time when progressive change is not continuous, and retrogressive change begins.

The writer under criticism says of evolution, "It is God's universal method of *becoming*." Koreshanity says, In all of the evolutionary processes of nature there cannot be found one in which there is "continuous, *progressive* change," which is not at some time interrupted and followed by retrogressive change; hence evolution without any involution—as explained by the science of today—is not God's method or any real method of creation or "*becoming*."—*O. F. L.*

The Lord Jesus comprehended the law of organic unity better than any other man in the history of the world, and applied its principles to the fullest extent possible according to the character of human development in his day.

becoming apparent, the system will extend rapidly. This industrial system will have its own form of government, as corporations and trusts have at present. There need be no conflict with the laws now in force, but as soon as the groups include a majority of the voters, it will be an easy thing to substitute the government of the industrial system for the present Government, which is a usurpation.

Practical co-operation is the only means by which labor can become independent. How many bitter lessons must labor have before it grasps this truth?—*Ella M. Castle.*

"Man's Extremity is God's Opportunity."

Without doubt Mr. George Pullman had a golden opportunity in his town of Pullman to show what could be done—by wisely expended capital—toward making honest labor a joy forever. With an industry established and in demand, with workshops ready and millions of money to back all this, he has evidently failed of his chance of making himself famous as the foremost philanthropist of the age, although it is not in evidence, as yet, that he has ever sought that position, except obliquely. Still he has quietly absorbed all the praise and benefit that have come from a short-sighted public for his so called beneficence as shown in his model town, and so leaves himself open to praise or censure for success or failure in the undertaking.

One can easily be led to picture "what might have been" in such an association, with a controlling mind at the head whose sole desire was to benefit his fellow creatures, add to the joys and lessen the sorrows of all around him. Such a head to such an establishment would never have been able to possess palatial residences in various parts of the world; but his workmen would have had better houses, better schools for their children; the town would have owned its water-works, its own gas plant, etc., with plenty of fine music from its own bands and choruses; all this would have been *free* to the citizens of that town, if—only if—the root of all evil, the love of money, had not cast its baleful shadow over all the earth (the little model town in particular) and, with the demon of competition assisting, blinded the eye and steeled the heart against the true relations of employer and employed. I say steeled the heart and blinded the eye, because whoever works out the truth in the relation of labor and capital does so from an impulse from the center of wisdom itself; his eyes are open to divine truth, and his heart is softened to the distress of his fellow men; he is filled with the love of God and His humanity!

All the comforts of life, all the luxuries of fine air and pleasant surroundings, of foundries in the midst of parks, and rolling-mills surrounded by lovely gardens,—all these, I say, belong to the workmen as of an eternal right, for by their hands was it all created. Labor first, then the creation! Yet we are continually putting the cart before the horse, and fancying we can do nothing without the permission and assistance of this giant spectre, Capital! If the people could but once see, but once have their eyes open to the fact that this idea of capital is but a bugaboo to frighten them into humility and submission; if they could realize that their *own hands* have made the town of Pullman (and many another), they would see that by right of creation they must truly own this work of their hands; that Mr. Pullman has only an equal right with every one else to a living,—*no right whatever* to the extra millions he has gathered and stored away while his people suffered. These millions belong to the improvement of the working plant, to the improvement of the town, its schools, its streets, its dwellings, and to the increase of distribution all along the line. This would have been philanthropy. It would have been better even than that; it would have been Christian communism! The communism of the Lord Jesus Christ!

Let us hear what Abraham Lincoln had to say on this all-important subject of the relation of labor and capital. "It is assumed that labor is available only in connection with capital; that nobody labors unless somebody else owning capital somehow by the use of it induces him to labor. * * Labor is prior to and independent of capital. Capital is only the fruit of labor and could never have existed if labor had not existed. Labor is the superior of capital and deserves much the higher consideration." This is from President Lincoln's message to the second session of the Thirty-seventh Congress. The context shows a fear of the future of American labor when once controlled by the great monopolies to which the civil war gave birth. This condition, seen by the prophetic eye of the martyr, has come upon us. All avenues of work wherein a man could once apply his labor for his sustenance are closed in and held in possession by the few who are well named the Predatory Rich. These hedges must be broken, these bonds torn asunder before the inherent right of every man, woman, and child, to a wholesome living be established. This will be done. With more or less of turmoil and confusion, mayhap with the shedding of much innocent blood, for the statement that without the shedding of blood there can be no remission of sins is as true in the social-political life of a nation as in its spiritual life. That it approaches even this agony is shown by the demonstrations of the Federal Government in guarding every large city with its own army, beginning with Chicago and its Fort Sheridan, fifteen miles away. Let it come, if it must, but pray that it may be sharp and quick! For out of the debris and ashes of men's passions will arise a new kingdom of justice and equity for all the sorrowing children of men!—*Mary C. Mills.*

So Called Scientific Evolution.

"Evolution is continuous, *progressive* change, according to certain laws, by means of resident forces." *Prof. Jos. Le Conte.*

In commenting upon the above in an article in "Times of Restitution," Mr. Clarence G. Cook says, "An acorn becomes an oak. How? By continuously and progressively changing, according to the law of its nature, and by a force inherent in it. It has within itself that which, when placed in the proper environment, compels it to become an oak."

If all the changes of the oak cycle were progressive, there would be some pertinence to the illustration as used in favor of the evolution of the present. There comes a time when the oak's development ceases to be progressive, its changes then becoming retrogressive. At some stage of its progressive evolution it involved other acorns whose evolutions continue the oak evolution, making other oak trees possible. Successive involutions are necessary to perpetuate the oak evolution, and "continuous, progressive change" does not and cannot exist; we find such to be the law of all evolutions. Progressive change is continuous for a time, longer or shorter according to the nature of that which is undergoing evolution; but there inevitably comes a time when progressive change is not continuous, and retrogressive change begins.

The writer under criticism says of evolution, "It is God's universal method of *becoming*." Koreshanity says, In all of the evolutionary processes of nature there cannot be found one in which there is "continuous, *progressive* change," which is not at some time interrupted and followed by retrogressive change; hence evolution without any involution—as explained by the science of today—is not God's method or any real method of creation or "*becoming*."—*O. F. L.*

The Lord Jesus comprehended the law of organic unity better than any other man in the history of the world, and applied its principles to the fullest extent possible according to the character of human development in his day.

Ungodly Politicians More Righteous Than Un-righteous Church Officials.

The board of aldermen of St. Paul, Minn., composed of seven Democrats and four Republicans, publishes its strong condemnation of the course of President Cleveland in sending troops to Chicago "in the interests of corporations," and of Pullman, for refusing to arbitrate. It closes as follows:—

"Resolved. That we appeal to the President of the United States to withdraw said troops and espouse the cause of the weak and oppressed and give them the aid and help of the Government, because government was instituted to protect the weak against the strong. Be it further resolved that we favor and urge arbitration of the differences which have caused this trouble, and demand that employers and employees alike submit their dispute to disinterested parties for settlement, and that legislation be enacted by Congress that will in the future compel the settlement of all disputes arising between capital and labor by arbitration in a peaceable manner."

As a companion piece to this picture we have in the same Chicago paper the following:—

CHURCHMEN UPHOLD CLEVELAND.

The following letter has been forwarded to President Cleveland:

"We, the undersigned Chicago representatives of the national societies of the Congregational churches, desire hereby to express to you our approval, our admiration, our gratitude, in consideration of the position you have taken and are holding with such wisdom and patriotic tenacity in the matter of maintaining the sovereignty of our nation in this time of disloyal uprising. We beg also to say that the law and order people are universally upholding you in this fidelity to your sacred trust. Respectfully yours,

"Joseph E. Roy, District Secretary American Missionary Association.

"James Tompkins, Superintendent Home Missionary Society.

"George M. Herrick, Western Secretary Congregational Education Society.

"C. B. Painter, Secretary Congregational Church Building Society.

"Moritz E. Evers, Superintendent German Department Home Missionary Society.

"A. N. Hitchcock, District Secretary American Board of Foreign Missions.

"J. C. Armstrong, Secretary Congregational City Missionary Society."

While the godless politician sees a question of right and wrong involved in the present struggle between capital and labor, the ungodly church functionary is not troubled by any scruples of the kind. Although the conflict is between corporations (which notoriously pay little regard to law and right unless it is clearly to their interests to do so) and the helpless laborer whose weakness continually invites their aggression, these pious church functionaries—most of whom, to the writer's certain knowledge, have for many years filled fat and not overly laborious offices in the professed church of Him who forbade his disciples to practice, hence, to approve of violence—unhesitatingly and emphatically approve of the very extreme of violence, the outcome of which may be the taking of many lives. In vain will they search for any act or word of Him whom they hypocritically call Master, to justify such a course. On one occasion He said, in the way of reproof of his disciples, "I came not to destroy men's lives but to save them." In the conflict between the corrupt Jewish state, which was probably, in the matter of oppression of the poor, innocence itself compared with our corrupt Government of today and the pagan Roman government, he took no interest nor allowed his followers to take any. Whatever the persons themselves may think of it, it must be manifest that self-interest, and not impartial regard for truth and righteousness, is at the bottom of such a course. They see that if the present state of violence continues, their own interests or ease may soon be imperiled, therefore, right or wrong, put down the present uprising by force of arms.

It would be well for these *reverend* sirs to remember that we have the word of God for the statement that the "triumphing of the wicked is short, and the joy of the hypocrite but for a moment." Violence, whether governmental or otherwise, settles nothing, and the oppressed poor man to whom lawless monopoly pays seven cents for two weeks work, though his protest may be silenced with the silence of the grave, will continue to plead for justice and call for vengeance upon the head of the oppressor until the Lord, his avenger, shall awake "as a strong man out of sleep," and come to his rescue.—O. F. L.

Peace, Peace, When There Is No Peace.

In these last days, the cry goes up from all sides for *peace*, but there is a barrier that keeps the several elements apart, and peace comes not; but instead, strikes, riots, and bloodshed, until utter destruction seems imminent.

Many are the suggestions offered as remedies, but as yet none have succeeded. In the great contest, now waging, of capital and labor, and also of church and state, not so conspicuously manifest on the surface, the cries go forth: "A new party!" "Use the power of the ballot!" "Arbitration!" compulsory if needs be, and, "Insurrection!" All these are advocated. One writer says, "Of what use is the ballot in the hands of the ignorant and the uneducated?" Another says, "Arbitration is at best but an armed truce," and suggests conciliation, saying that is peace. But what have we learned by the lessons of the past? Can we not glean some truth by which we may obtain the needed help? Somewhere we have heard, "For he is our *peace*, who hath made both one, and hath broken down the middle wall of partition between us." This would seem to hold *two* truths,—that of one who will be a leader to the peace, and that of the destruction of what constitutes the "rock of offense." We have an instance in the first, when the great strike of the "brick-makers" was on more than three thousand years ago in Egypt, under the great leader Moses, whose mission was to deliver his people; which he did by taking them away from their task-masters and out of the land; but that was "in a far off country and a long time ago." We should have progressed far enough by this time to remain in one land and enjoy what is legitimately ours.

Another instance of a leader, and the removing of the *supposed* wall of partition, occurred during our civil war. Abraham Lincoln's faithfulness in preserving, protecting, and defending the rights of the Constitution won the hearts of the majority, and he became the leader. He believed the wall of partition to be race slavery, and thought it "strange that men should dare ask a just God's assistance in wringing their bread from the sweat of other men's faces." Therefore, he dared emancipate the *blacks*, that they might no longer be chattels, but *men*; doing so with the belief that "with malice toward none, with charity for all," with firmness in the right as he saw it, lasting peace might be achieved among ourselves. Did we gain that peace, after the pouring out of the life-blood of the nation and the martyrdom of that great, noble-hearted leader? We did not. And why? Because slavery was not, after all, the *real* "Ethiopian in the fence;" hence the result could not be more than a partial victory.

Slavery was a means to an end; but the real "wall" was the cursed lust of power,—not the "power that is a blessing because used to protect the innocent," but the power that is a curse because used for the building up of self. The barrier is selfishness, and no peace can come till that is overthrown. How can this be accomplished? If we return to the proposition that "Conciliation is peace," and the one knowing how to conciliate must "draw or lead to by moral influence or power," we must conclude, that there must be a leader first, who, by honesty and unselfishness of character, can direct that spark which *all* hold in a greater or less degree, in such a way that it will respond to the antithesis of selfishness, which is *love*, the fulfilling of the law. Then *equity* will rule, the laborer will be worthy of his hire, the master will honor his helper (not slave),—each will feel their interdependence and call every man brother, "under the vine and the fig tree;" "For he is our *peace*, who hath made both one, and hath broken down the middle wall of partition between us." Let him step forth. The times demand him. We pray for the *peace* of Jerusalem.—Elizabeth.

The religious principle and sentiment must constitute the first bond of obligation to God and man; this is the only assurance of organic unity.

Ungodly Politicians More Righteous Than Unrighteous Church Officials.

The board of aldermen of St. Paul, Minn., composed of seven Democrats and four Republicans, publishes its strong condemnation of the course of President Cleveland in sending troops to Chicago "in the interests of corporations," and of Pullman, for refusing to arbitrate. It closes as follows:—

"Resolved. That we appeal to the President of the United States to withdraw said troops and espouse the cause of the weak and oppressed and give them the aid and help of the Government, because government was instituted to protect the weak against the strong. Be it further resolved that we favor and urge arbitration of the differences which have caused this trouble, as a means that employers and employees alike submit their dispute to disinterested parties for settlement, and that legislation be enacted by Congress that will in the future compel the settlement of all disputes arising between capital and labor by arbitration in a peaceable manner."

As a companion piece to this picture we have in the same Chicago paper the following:—

CHURCHMEN UPHOLD CLEVELAND.

The following letter has been forwarded to President Cleveland:

"We, the undersigned Chicago representatives of the national societies of the Congregational churches, desire hereby to express to you our approval, our admiration, our gratitude, in consideration of the position you have taken and are holding with such wisdom and patriotic tenacity in the matter of maintaining the sovereignty of our nation in this time of disorderly uprising. We beg also to say that the law and order people are universally applauding you in this ability to give needed law." Respectfully yours,

"Joseph E. Roy, District Secretary American Missionary Association.

"James Thompson, Superintendent of Home Missionary Society.

"George M. Morris, Western Secretary Congregational Education Society.

"C. H. Foster, Secretary Congregational Church Building Society.

"Mar. H. Ross, Representative Home Department Home Missionary Society.

"J. N. Hildesheim, District Secretary American Board of Foreign Missions.

"A. C. Armstrong, Secretary Congregational City Missionary Society."

While the godless politician asks a question of right and wrong involved in the present struggle between capital and labor, the ungodly church functionary is not troubled by any scruples of the kind. Although the conflict is between corporations (which nominally pay no regard to law and right unless it is clearly to their interests to do so) and the helpless laborer whose weakness continually invites their aggression, these pious church functionaries—most of whom, to the writer's certain knowledge, have for many years filled fat and not overly laborious offices in the professed church of Him who forbade his disciples to practice, hence, to approve of violence—unhesitatingly and emphatically approve of the very extreme of violence, the outcome of which may be the taking of many lives. In vain will they search for any act or word of Him whom they hypocritically call Master, to justify such a course. On one occasion He said, in the way of reproof of his disciples, "I came not to destroy men's lives but to save them." In the conflict between the corrupt Jewish state, which was probably, in the matter of oppression of the poor, innocence itself compared with our corrupt Government of today and the pagan Roman government, he took no interest nor allowed his followers to take any. Whatever the persons themselves may think of it, it must be manifest that self-interest, and not impartial regard for truth and righteousness, is at the bottom of such a course. They see that if the present state of violence continues, their own interests or ease may soon be imperiled, therefore, right or wrong, put down the present uprising by force of arms.

It would be well for these *reverend* sirs to remember that we have the word of God for the statement that the "triumphing of the wicked is short, and the joy of the hypocrite but for a moment." Violence, whether governmental or otherwise, settles nothing, and the oppressed poor man to whom lawless monopoly pays seven cents for two weeks work, though his protest may be silenced with the silence of the grave, will continue to plead for justice and call for vengeance upon the head of the oppressor until the Lord, his avenger, shall awake "as a strong man out of sleep," and come to his rescue.—O. F. L.

Peace, Peace, When There Is No Peace.

In these last days, the cry goes up from all sides for *peace*, but there is a barrier that keeps the several elements apart, and peace comes not; but instead, strikes, riots, and bloodshed, until utter destruction seems imminent.

Many are the suggestions offered as remedies, but as yet none have succeeded. In the great contest, now waging, of capital and labor, and also of church and state, not so conspicuously manifest on the surface, the cries go forth: "A new party!" "Use the power of the ballot!" "Arbitration!" compulsory if needs be, and, "Insurrection!" All these are advocated. One writer says, "Of what use is the ballot in the hands of the ignorant and the uneducated?" Another says, "Arbitration is at best but an armed truce," and suggests conciliation, saying that is peace. But what have we learned by the lessons of the past? Can we not glean some truth by which we may obtain the needed help? Somewhere we have heard, "For he is our *peace*, who hath made both one, and hath broken down the middle wall of partition between us." This would seem to hold *two* truths,—that of one who will be a leader to the peace, and that of the destruction of what constitutes the "rock of offense." We have an instance in the first, when the great strike of the "brick-makers" was on more than three thousand years ago in Egypt, under the great leader Moses, whose mission was to deliver his people; which he did by taking them away from their task-masters and out of the land; but that was "in a far off country and a long time ago." We should have progressed far enough by this time to remain in our land and enjoy what is legitimately ours.

Another instance of a leader, and the removing of the supposed wall of partition, occurred during our civil war. Abraham Lincoln's faithfulness in preserving, protecting, and defending the rights of the Constitution won the hearts of the majority, and he became the leader. He believed the wall of partition to be our slavery, and thought it "strange that men should dare ask a just God's assistance in wringing their bread from the sweat of other men's faces." Therefore, he dared emancipate the *blacks*, that they might no longer be chattels, but *men*; doing so with the belief that "with malice toward none, with charity for all," with firmness in the right as he saw it, lasting peace might be achieved among ourselves. Did we gain that peace, after the pouring out of the life-blood of the nation and the martyrdom of that great, noble-hearted leader? We did not. And why? Because slavery was not, after all, the *real* "Ethiopian in the fence;" hence the result could not be more than a partial victory.

Slavery was a means to an end; but the *real* "wall" was the cursed lust of power,—not the "power that is a blessing because used to protect the innocent," but the power that is a curse because used for the building up of self. The barrier is selfishness, and no peace can come till that is overthrown. How can this be accomplished? If we return to the proposition that "Conciliation is peace," and the one knowing how to conciliate must "draw or lead to by moral influence or power," we must conclude, that there must be a leader first, who, by honesty and unselfishness of character, can direct that spark which *all* hold in a greater or less degree, in such a way that it will respond to the antithesis of selfishness, which is *love*, the fulfilling of the law. Then *equity* will rule, the laborer will be worthy of his hire, the master will honor his helper (not slave),—each will feel their interdependence and call every man brother, "under the vine and the fig tree;" "For he is our *peace*, who hath made both one, and hath broken down the middle wall of partition between us." Let him step forth. The times demand him. We pray for the *peace* of Jerusalem.—Elizabeth.

The religious principle and sentiment must constitute the first bond of obligation to God and man; this is the only assurance of organic unity.

Senate Bent On Suicide.

President Cleveland is very much incensed against Senators Jones, Vest, and Harris for the aid they have given Senator Gorman in the latter's campaign against the White House. It is said in Washington that the President is ready to go to almost any length to be revenged upon the men in his own party who have betrayed it and him in the Senate. In this fight Mr. Cleveland may once more secure the sympathy of a majority of his fellow countrymen. He might go further and spill the vials of his wrath upon the Senate as a whole, and the nation would look on with Christian fortitude. If, as seems probable, the Senate succeeds in fastening upon the nation a tariff law which nobody but a half-dozen trusts wants, and upon the Democratic Party a load which may well put victory beyond its reach, a more popular plank than "Abolish the Senate!" could not be imagined for the platform of 1896.

It is such a long while since anyone said a good word for the Senate, or for any of its works, that the public seems to have fallen into the habit of expecting nothing but evil from it. In the West and Southwest especially has the Senate fallen to the lowest depths of disrepute. Of late the Senate's record has contained nothing which the common people might regard with satisfaction. Whenever opportunity has offered, these hide-bound servitors of monopoly and money have shown their contempt and hatred for the people. Witness their scandalous haste to indorse the illegal enlistment of federal troops in the service of railroad corporations. Now, through a corrupt alliance between the Republican minority and a small band of Democratic hirelings, they are thwarting the people's desire for honest and thorough tariff reform. If you will not have our mongrel trust-begotten bill, reeking with bribery and shameless betrayal of personal and public honor—the masters of the Senate are saying to the house right now—you shall have none. The voice of the people through the directly elected representatives in Congress is scoffed at and spat upon by a set of robbers who represent in a righteous sense no state in the Union. If ever a body of legislators courted destruction, the Senate has for the last year. They have made many doubt the value of the institution they have defiled and degraded.—*Chicago Times*.

It looks as if the *Times* expected the Senate of the United States to perform some service for the people. It is not the function of bankers, lawyers, and jobbers in stocks and trusts to enact laws in opposition to their interests. The special object for which the Senate is perpetuated is to push forward the interests of the millionaire, and this is the only service it is expected to perform.

If a man walks on the "grass" in Washington (unless he does this in the interests of monopoly), he is sent to prison. It is a violation of law, and the law is sacred! But railroad trusts, coal and oil trusts, and every other illegitimate operation against the people and in favor of the millionaire, are created and sustained by the plunderers in the Senate of the United States.

We would be glad to know of one enactment of the American House of Lords in favor of the laboring classes and toward the amelioration of the poverty of the poor toiling thousands who are compelled, through the tyranny of monopoly, to live from hand to mouth.

Over us hangs the imminent violence of the mob; we do not advocate it, but behold with prescient vision its revolutionary and bloody portend. We advocate peaceable revolution as the only integral right and consummation, and we advocate the people's right to precipitate it.

Erratum.

In the "Platform of Righteousness," *Plowshare and Pruning Hook* No. 4, July 28, in article four, fifth paragraph, "a price is established (not founded) upon an intrinsic value," should read, "a price is established, not founded upon an intrinsic value," etc. The parentheses do not belong there.

GRAINS OF WHEAT.

Monopoly must go down; all sheol cannot prevent it.—*Cleveland Citizen*.

It is impossible to look on quietly and indifferently at these awful economic convulsions.—*Jewish Voice*.

The only rational way to reform the Senate is to abolish it.—*Kansas Commoner*.

The country today is in a turmoil of strikes, riots, and rebellions, the outcome of this damnable legislation against the people.—*People's Cause*.

"Your wheat shall be worth a dollar," said the politician in 1892. It is worth less than half a dollar. Hence a politician's promise is worth less than fifty cents on the dollar.—*Progressive Farmer*.

There is a large sized fight going on between the two news-gathering monopolies—the Associated Press and the United Press. The A. P. is simply not in it with the U. P. when it comes to getting authentic news, but is the better all-around liar of the two associations.—*Cleveland Citizen*.

Strikes do not hit the right man. When over, the same fellows are in charge and have the say so as to the employment and the wages. It is a change of systems that is demanded rather than a change of masters. Strike at the roots of the evil if you would remove it.—*Nonconformist*.

Do not tax incomes, neighbors. No, do not do that. Our rich men might march off to Europe, and then what would we do? Just think of the people having no one here to oppress them! That would never, never do. Beware of advocating that villainous income tax.—*Deadwood Independent*.

The Society for the Suppression of Vice should earn a title to its name by forth with suppressing Anthony Comstock. The man who can see only immorality in Balzac, Boccaccio, Rabelais, "Tom Jones," and Rousseau's "Confessions," must be a hopelessly vicious and immoral man.—*The People*.

You do not observe the bankers offering to advance any money to keep the miners from starving. But they are swift to offer what is needed to pay the militia. This shows the way Mr. Banker's ideas are running. He wants a military government to prevent any resistance to his beautiful system of bondage through bonds.—*Nonconformist*.

When laborers unite to assist each other in their struggle for a subsistence, it strikes the world as straining the point of benevolence and fraternity; but people must not forget that the corporations unite to sustain each other in their fight upon labor, and that the whole power of the Government unites with them also.—*Progressive Farmer*.

When a corporation reaches a point where it cannot make enough out of its business to pay its debts, the Government takes charge of it and helps it out of its difficulty. But it never does that for a farmer. His business and his home may go to the dickens, and no receiver will be appointed but the sheriff.—*Progressive Farmer*.

If the Government can carry a letter across the continent for two cents, why can it not send a telegraphic message correspondingly cheap?

If the Government can build and manage a navy, why can it not build and operate a railroad?

If the Government can run the Treasury Department, why can it not run the banks?

If the Government can maintain an army of soldiers in idleness, why can it not support an army of laborers at some useful occupation?

If the Government can serve the people at less cost than private corporations, why does it not do so?—*Fair Play*.

Senate Bent On Suicide.

President Cleveland is very much incensed against Senators Jones, Vest, and Harris for the aid they have given Senator Gorman in the latter's campaign against the White House. It is said in Washington that the President is ready to go to almost any length to be revenged upon the men in his own party who have betrayed it and him in the Senate. In this fight Mr. Cleveland may once more secure the sympathy of a majority of his fellow countrymen. He might go further and spill the vials of his wrath upon the Senate as a whole, and the nation would look on with Christian fortitude. If, as seems probable, the Senate succeeds in fastening upon the nation a tariff law which nobody but a half-dozen trusts wants, and upon the Democratic Party a load which may well put victory beyond its reach, a more popular plank than "Abolish the Senate!" could not be imagined for the platform of 1896.

It is such a long while since anyone said a good word for the Senate, or for any of its works, that the public seems to have fallen into the habit of expecting nothing but evil from it. In the West and Southwest especially has the Senate fallen to the lowest depths of disrepute. Of late the Senate's record has contained nothing which the common people might regard with satisfaction. Whenever opportunity has offered, these hide-bound servitors of monopoly and money have shown their contempt and hatred for the people. Witness their scandalous haste to indorse the illegal enlistment of federal troops in the service of railroad corporations. Now, through a corrupt alliance between the Republican minority and a small band of Democratic hirelings, they are thwarting the people's desire for honest and thorough tariff reform. If you will not have our mongrel trust-begotten bill, reeking with bribery and shameless betrayal of personal and public honor—the masters of the Senate are saying to the house right now—you shall have none. The voice of the people through the directly elected representatives in Congress is scoffed at and spat upon by a set of robbers who represent in a righteous sense no state in the Union. If ever a body of legislators courted destruction, the Senate has for the last year. They have made many doubt the value of the institution they have defiled and degraded.—*Chicago Times*.

It looks as if the *Times* expected the Senate of the United States to perform some service for the people. It is not the function of bankers, lawyers, and jobbers in stocks and trusts to enact laws in opposition to their interests. The special object for which the Senate is perpetuated is to push forward the interests of the millionaire, and this is the only service it is expected to perform.

If a man walks on the "grass" in Washington (unless he does this in the interests of monopoly), he is sent to prison. It is a violation of law, and the law is sacred! But railroad trusts, coal and oil trusts, and every other illegitimate operation against the people and in favor of the millionaire, are created and sustained by the plunderers in the Senate of the United States.

We would be glad to know of one enactment of the American House of Lords in favor of the laboring classes and toward the amelioration of the poverty of the poor toiling thousands who are compelled, through the tyranny of monopoly, to live from hand to mouth.

Over us hangs the imminent violence of the mob; we do not advocate it, but behold with prescient vision its revolutionary and bloody portend. We advocate peaceable revolution as the only integral right and consummation, and we advocate the people's right to precipitate it.

Erratum.

In the "Platform of Righteousness," *Plowshare and Pruning Hook* No. 4, July 28, in article four, fifth paragraph, "a price is established (not founded) upon an intrinsic value," should read, "a price is established, not founded upon an intrinsic value," etc. The parentheses do not belong there.

GRAINS OF WHEAT.

Monopoly must go down; all sheol cannot prevent it.—*Cleveland Citizen*.

It is impossible to look on quietly and indifferently at these awful economic convulsions.—*Jewish Voice*.

The only rational way to reform the Senate is to abolish it.—*Kansas Commoner*.

The country today is in a turmoil of strikes, riots, and rebellions, the outcome of this damnable legislation against the people.—*People's Cause*.

"Your wheat shall be worth a dollar," said the politician in 1892. It is worth less than half a dollar. Hence a politician's promise is worth less than fifty cents on the dollar.—*Progressive Farmer*.

There is a large sized fight going on between the two news-gathering monopolies—the Associated Press and the United Press. The A. P. is simply not in it with the U. P. when it comes to getting authentic news, but is the better all-around liar of the two associations.—*Cleveland Citizen*.

Strikes do not hit the right man. When over, the same fellows are in charge and have the say so as to the employment and the wages. It is a change of systems that is demanded rather than a change of masters. Strike at the roots of the evil if you would remove it.—*Nonconformist*.

Do not tax incomes, neighbors. No, do not do that. Our rich men might march off to Europe, and then what would we do? Just think of the people having no one here to oppress them! That would never, never do. Beware of advocating that villainous income tax.—*Deadwood Independent*.

The Society for the Suppression of Vice should earn a title to its name by forth with suppressing Anthony Comstock. The man who can see only immorality in Balzac, Boccaccio, Rabelais, "Tom Jones," and Rousseau's "Confessions," must be a hopelessly vicious and immoral man.—*The People*.

You do not observe the bankers offering to advance any money to keep the miners from starving. But they are swift to offer what is needed to pay the militia. This shows the way Mr. Banker's ideas are running. He wants a military government to prevent any resistance to his beautiful system of bondage through bonds.—*Nonconformist*.

When laborers unite to assist each other in their struggle for a subsistence, it strikes the world as straining the point of benevolence and fraternity; but people must not forget that the corporations unite to sustain each other in their fight upon labor, and that the whole power of the Government unites with them also.—*Progressive Farmer*.

When a corporation reaches a point where it cannot make enough out of its business to pay its debts, the Government takes charge of it and helps it out of its difficulty. But it never does that for a farmer. His business and his home may go to the dickens, and no receiver will be appointed but the sheriff.—*Progressive Farmer*.

If the Government can carry a letter across the continent for two cents, why can it not send a telegraphic message correspondingly cheap?

If the Government can build and manage a navy, why can it not build and operate a railroad?

If the Government can run the Treasury Department, why can it not run the banks?

If the Government can maintain an army of soldiers in idleness, why can it not support an army of laborers at some useful occupation?

If the Government can serve the people at less cost than private corporations, why does it not do so?—*Fair Play*.

Books that Make Votes for the Cause of the People.

By special arrangement with Charles H. Kerr & Company, of Chicago, the well-known publishers of reform literature, we are enabled to supply our readers with all the publications of that house, including the following timely books of fact and fiction:—

Washington Brown, Farmer.

A new novel, by Le Roy Armstrong, which exposes vividly and bravely the iniquities of gambling in food products, and points out the way for farmers to overthrow the system. Paper, 50 cents.

The Russian Refugee.

A story of absorbing interest, by H. R. Wilson, which points toward an international union of the friends of liberty. The scene is laid in America, not in Russia. Paper, 618 pages, 50 cents.

The Coming Climax.

Lester C. Hubbard's famous arraignment of America's Triumphant Plutocracy, and his appeal to the great middle class to act before it is too late. Paper, 480 pages, 50 cents.

An Ounce of Prevention.

Augustus Jacobson's argument for a succession tax to break up great fortunes, and a manual training school system to make efficient workers out of the next generation. Paper, 50 cents.

People's Party Shot and Shell.

By Dr. T. A. Bland. Our whole case in a nutshell. Give it away and make converts. 32 large pages, with cover, 10 cents; 15 copies for a dollar.

The Rice Mills of Port Mystery.

B. F. Heuston's great object lesson in free trade, which reduces a protective tariff to an absurdity in the course of an ingenious story. Paper, 50 cents.

Address

Guiding Star Publishing House,

WASHINGTON HEIGHTS,

CHICAGO, - - - ILLINOIS.

National Suicide and Its Prevention.

A scholarly review of the social condition of our country, an able dissertation on and exposure of the existing money system of the government, with the evil which it has entailed. Should be in the hands of every student of sociology and finance.

PRICE, 50 CENTS.

Guiding Star Publishing House,

WASHINGTON HEIGHTS,

CHICAGO, - - - ILLINOIS.

PATERSON LABOR STANDARD,

PATERSON, NEW JERSEY.

Issued Saturdays. 10,000 Circulation.

\$1.00 PER YEAR.

Official Organ of the Labor Movement in the State of New Jersey. Official Organ of the State. Circulates chiefly in Paterson, Newark, Jersey City, Bloomington, Trenton, and Camden.

GOOD ADVERTISING MEDIUM.

ASTROLOGY—Accurate descriptions, important changes, and advice free; send date and hour of birth, with stamp. No callers.

P. TOMLINSON,

67 Revere St., Boston, Mass.

SUBSCRIBE FOR

The Morning Star,

A MONTHLY JOURNAL OF MYSTICAL
AND PHILOSOPHICAL RESEARCH.

An able exponent of Hermetic Science giving the inner meanings of the doctrines of Primitive Christianity, those of the Christ Jesus and the Immortal Isis,—the creative Wisdom of the Occident, the Mysteries of Free-Masonry, and Philosophy of the Rosicrucians, Alchemy, Astrology, etc. SAMPLE COPY FREE.

50 Cents per Annum.

Peter Davidson, Loudsville, White Co., Ga.

KORESHAN LITERATURE.

Our books and pamphlets contain a brief exposition of Koreshan Science, which uncovers the mysteries of the ages. Modern thought has failed to discover the laws, forms, and relations of Being and Existence.

Koreshanity is a genuine interpretation of phenomena and form as expressed in the universe. It is a true index to the character of God and man, and their relations. All intelligent people should read this literature, and move in advance of the tidal wave of progress.

The most radical subjects are ably, freely, and fearlessly discussed therein.

KORESHAN SCIENCE,

By KORESH, - - - Price 10 Cents

Reincarnation or Resurrection of the Dead,

By KORESH, - - - Price 10 Cents

Identification of Israel,

By A. W. K. ANDREWS, M. D., Price 10 Cents

Emanuel Swedenborg; His Mission,

By KORESH, - - - Price 10 Cents

The Shepherd from Joseph,

By KORESH, - - - Price 10 Cents

Woman's Restoration to Her Rightful Dominion,

By ANNIE G. ORDWAY, - - - Price 5 Cents

Traacts and Pamphlets of the Woman's Mission, K. U.

No. 1. Proclamation,

By KORESH, - - -

No. 2. Cardinal Points of Koreshanity,

By KORESH, - - -

No. 3. Celibacy,

COMPILED FROM THE WRITINGS OF KORESH. -

No. 4. Judgment,

By KORESH, - - - Price 5 Cents

No. 5. Where Is the Lord?

By KORESH, - - -

ENTIRE SERIES 50 CENTS.

Guiding Star Publishing House,

WASHINGTON HEIGHTS,

CHICAGO, - - - ILL.

Miscellaneous Notes and Queries.

A Monthly Journal of History, Folk-Lore, Art, Science, Literature, Masonry, Mysticism, Mathematics, Metaphysics, Theosophy, etc. This magazine contains a large number of the odds and ends in all departments of literature "from many a quaint and curious volume of forgotten lore." Commenced July, 1882. Volume XII began with 1894. Each volume fully indexed. \$1.00 a year in advance. Its motto is "Many people know many things, no one everything." Circulates in all parts of the world.

Address S. C. & L. M. GOULD, (Printers, Publishers and Booksellers,) Manchester, N. H.

AGENTS

FOR THE

PLOWSHARE AND PRUNING HOOK,

ARE PAID 25 PER CENT

On all Cash Subscriptions.

Guiding Star

Publishing House.

COMMERCIAL AND JOB

PRINTING.

Pamphlet Work a
Specialty.

Binding and Rebinding
Magazines, Books
and Pamphlets.

The Best Work at the
Lowest Prices

All Orders for Printing should be
Addressed.

Guiding Star Publishing House,

99TH STREET,

Bet. Winston Avenue and Oak Street,

WASHINGTON HEIGHTS,

CHICAGO, ILL.

SUBSCRIBE FOR

THE FLAMING SWORD,

A Radical, Rational Reform Paper,
PUBLISHED MONTHLY.

The expositor of Koreshanity—primitive Christianity revived—the bitter foe of every form of social abuse in church and state, the promulgator of an equitable system of exchange which is destined to revolutionize commercial methods and CRUSH THE INIQUITOUS MONEY POWER.

Subscription \$1.00 a year, or we will send THE FLAMING SWORD and THE PLOWSHARE AND PRUNING HOOK for \$1.50 per year. Sample copy free.

THE GUIDING STAR PUBLISHING HOUSE,
WASHINGTON HEIGHTS,
CHICAGO, - ILLINOIS.

Books that Make Votes for the Cause of the People.

By special arrangement with Charles H. Kerr & Company, of Chicago, the well-known publishers of reform literature, we are enabled to supply our readers with all the publications of that house, including the following timely books of fact and fiction:—

Washington Brown, Farmer.

A new novel, by Le Roy Armstrong, which exposes vividly and bravely the iniquities of gambling in food products, and points out the way for farmers to overthrow the system. Paper, 50 cents.

The Russian Refugee.

A story of absorbing interest, by H. R. Wilson, which points toward an international union of the friends of liberty. The scene is laid in America, not in Russia. Paper, 618 pages, 50 cents.

The Coming Climax.

Lester C. Hubbard's famous arraignment of America's Triumphant Plutocracy, and his appeal to the great middle class to act before it is too late. Paper, 480 pages, 50 cents.

An Ounce of Prevention.

Augustus Jacobson's argument for a succession tax to break up great fortunes, and a manual training school system to make efficient workers out of the next generation. Paper, 50 cents.

People's Party Shot and Shell.

By Dr. T. A. Bland. Our whole case in a nutshell. Give it away and make converts. 82 large pages, with cover, 10 cents; 15 copies for a dollar.

The Rice Mills of Port Mystery.

B. F. Henston's great object lesson in free trade, which reduces a protective tariff to an absurdity in the course of an ingenious story. Paper, 50 cents.

Address

Guiding Star Publishing House,

WASHINGTON HEIGHTS,

CHICAGO, - - - ILLINOIS.

National Suicide and Its Prevention.

A scholarly review of the social condition of our country, an able dissertation on and exposure of the existing money system of the government, with the evil which it has entailed. Should be in the hands of every student of sociology and finance.

PRICE, 50 CENTS.

Guiding Star Publishing House,

WASHINGTON HEIGHTS,

CHICAGO, - - - ILLINOIS.

PATERSON LABOR STANDARD,

PATERSON, NEW JERSEY.

Issued Saturdays. 10,000 Circulation.

\$1.00 PER YEAR.

Official Organ of the Labor Movement in the State of New Jersey. Official Organ of the State. Circulates chiefly in Paterson, Newark, Jersey City, Bloomington, Trenton, and Camden.

GOOD ADVERTISING MEDIUM.

ASTROLOGY—Accurate descriptions, important changes, and advice free; send date and hour of birth, with stamp. No callers.

P. TOMLINSON,

67 Revere St., Boston, Mass.

SUBSCRIBE FOR

The Morning Star,

A MONTHLY JOURNAL OF MYSTICAL
AND PHILOSOPHICAL RESEARCH.

An able exponent of Hermetic Science giving the inner meanings of the doctrines of Primitive Christianity, those of the Christ Jesus and the Immortal Isis,—the creative Wisdom of the Occident, the Mysteries of Free-Masonry, and Philosophy of the Rosicrucians, Alchemy, Astrology, etc. SAMPLE COPY FREE.

50 Cents per Annum.

Peter Davidson, Loudsville, White Co., Ga.

KORESHAN LITERATURE.

Our books and pamphlets contain a brief exposition of Koreschan Science, which uncovers the mysteries of the ages. Modern thought has failed to discover the laws, forms, and relations of Being and Existence.

Koreschanity is a genuine interpretation of phenomena and form as expressed in the universe. It is a true index to the character of God and man, and their relations. All intelligent people should read this literature, and move in advance of the tidal wave of progress.

The most radical subjects are ably, freely, and fearlessly discussed therein.

KORESHAN SCIENCE,

By KORESH, - - - Price 10 Cents

Reincarnation or Resurrection of the Dead,

By KORESH, - - - Price 10 Cents

Identification of Israel,

By A. W. K. ANDREWS, M. D., Price 10 Cents

Emanuel Swedenborg; His Mission,

By KORESH, - - - Price 10 Cents

The Shepherd from Joseph,

By KORESH, - - - Price 10 Cents

Woman's Restoration to Her Rightful Dominion,

By ANNIE G. ORDWAY, - - - Price 5 Cents

Traets and Pamphlets of the
Woman's Mission, K. U.

No. 1. Proclamation,

By KORESH, - - - - -

No. 2. Cardinal Points of Koreschanity,

By KORESH, - - - - -

No. 3. Celibacy,

COMPILED FROM THE WRITINGS OF KORESH. -

No. 4. Judgment,

By KORESH, - - - Price 5 Cents

No. 5. Where Is the Lord?

By KORESH, - - - - -

ENTIRE SERIES 50 CENTS.

Guiding Star Publishing House,

WASHINGTON HEIGHTS,

CHICAGO, - - - ILL.

Miscellaneous Notes and Queries.

A Monthly Journal of History, Folk-Lore, Art, Science, Literature, Masonry, Mysticism, Mathematics, Metaphysics, Theosophy, etc. This magazine contains a large number of the odds and ends in all departments of literature "from many a quaint and curious volume of forgotten lore." Commenced July, 1882. Volume XII began with 1894. Each volume fully indexed. \$1.00 a year in advance. Its motto is "Many people know many things, no one everything." Circulates in all parts of the world.

Address S. C. & L. M. GOULD, (Printers, Publishers and Booksellers,) Manchester, N. H.

AGENTS

FOR THE

Plowshare and Pruning Hook,

ARE PAID 25 PER CENT

On all Cash Subscriptions.

Guiding Star

Publishing House.

COMMERCIAL AND JOB

PRINTING.

Pamphlet Work a
Specialty.

Binding and Rebinding
Magazines, Books
and Pamphlets.

The Best Work at the
Lowest Prices

All Orders for Printing should be
Addressed.

Guiding Star Publishing House,

99TH STREET,

Bet. Winston Avenue and Oak Street,

WASHINGTON HEIGHTS,

CHICAGO, ILL.

SUBSCRIBE FOR

THE FLAMING SWORD,

A Radical, Rational Reform Paper,
PUBLISHED MONTHLY.

The expositor of Koreschanity—primitive Christianity revived—the bitter foe of every form of social abuse in church and state, the promulgator of an equitable system of exchange which is destined to revolutionize commercial methods and CRUSH THE INIQUITOUS MONEY POWER.

Subscription \$1.00 a year, or we will send THE FLAMING SWORD and THE PLOWSHARE AND PRUNING HOOK for \$1.50 per year. Sample copy free.

THE GUIDING STAR PUBLISHING HOUSE,
WASHINGTON HEIGHTS,
CHICAGO, - ILLINOIS.